

CHRISTIAN MEDI-
tations vpon eight Psalmes
of the Prophet Dauid,
Made and newly set forth
by Theodore Beza.

*Translated out of French, into the vul-
gare tongue, and since reviewed
by I. S. S.*



Imprinted at London in
Bacon house, by Christopher
Barker, printer to the
Queenes most excel-
lent Maiestie.

CHRISTIANITY

London in
the year of our Lord
1641

re
b
w
p
w
h
f
m
cl
th
m
co
fo
bl
ga
ar
th

To euery Christian Rea-
 der, and namely to the Lady
 Anne Bacon, nowe wife to
 Syr Nicolas Bacon
 Knight.

Trust (Madame) the
 alone names of Dauid
 and Beza, which is
 the honourable title of
 this little booke, will
 not alone procure it a
 reuerend welcome into your hands,
 but withall against all men will both
 warrant and defend the translators
 price to be worth his labour, as that
 which will recompence his few spet
 houres, with so much profit & pleas-
 sure of many. For, besides the com-
 mon helpe it brings to all, for more
 cleare vnderstanding & expounding
 those eight psalmes: it is singularly
 medicinable to wounded & cast down
 consciences, who after their labours
 some combat with sinne, & profitas-
 ble humiliatio therethrough, may a-
 gaine by these sweete Meditations
 arise with ioy, finding happie issue of
 their troubles. And this, as it was
 my

The Translatours

my simple iudgement vpon first reading, euen so is it my cōsofable experience vpon reading and reading againe. Whitch was one thing that made me, among others, to thinke of you, good Madaine, as to whose tender conscience it might be welcomly applyed. But what neede that holp Prophet, and this reuerend Pastor, this my word of yōre credit? It is as if the least Pleiade would affoord some poore help of light to Sunne & Moone: I must learne therefore to come downe, and know mine owne place, acknowledging my selfe to doxrow o; beg both light and credit from them, if I may be vouchsafed but the fauour of a stammering truchman to so worthy an Hebrew, & to such a Frenchinā. Wpō both whose warrātise (as it were) a double vouchesher, I wholy relpe & rest secure for sufficient appoyse of þ matter of my translation. How a word o; two for this dedication, wherein my choise was not so much to cōtent my selfe, but to go rather as néere as possible to the continuance of the Authours own verp meaning. He first purposed it to a Ladpe: p;euented by her death,

Epistle.

death, gaue it yet to a Lady, & that is
 a Lady Anne Bacon, wife to that Lord
 late of great honour, and for euer of
 Christian fame, Sir Nicholas Bacon
 Knight, father to Sir Nicholas Bacon
 Knight, husband to this Lady Anne
 Bacon. Being therfore by this means
 still continued in þe selfe same name
 of the Lady Anne Bacon, wife also to
 Sir Nicholas Bacon, and that in the
 same house, so neere, as from fathers
 wife to sons wife: I halfe presume
 vpon, & yet humbly craue leaue of þe
 learned Lady Anne Bacon, to whom
 the Authour did first appropriate it,
 that as shee was once one with the
 father, & by him hath deere pledges:
 so shee will not think this any im-
 propriation, but in her good affectiō
 to all that house, suffer the to receiue
 by her the honoꝝ of some particular
 interest with her in so sweet a labour
 of the Authour: who in his Epistle
 makes most honourable memoꝛie
 of her husband, & giues testimonie of
 good reputatiō to her son. Although
 therfore, I confesse my selfe of verp
 duty to loue al þe good Brotherhoode,
 first for their loue to the truerth, with
 other agreeable vertues of wisdomē
 and

The Translatours Epistle.

and true honesty, & then for that loue
which it pleaseth euery one of the (I
wote not howe without my merit)
kindly to bear me: yet in giuing this
to their eldest brothers wife, & so to
the all, I neither giue them nor pay
the ought, but yeeld the their owne,
& which I might not haue giuen to
any other, vnles beyond the right of
a traslator. I would haue take vpon
me to traslate þ into a strange sam-
ple, which seems as a very heirlome
properly belonging to Bacon house.
So wishing you (good Madam)
most happy going forward in a sim-
ple hearted professiõ of Gods gospel
to the good ensample of your owne
houshold, & a shining light among
your neighbours: I þ least of them,
beseech þ Lord Iesus to blesse you &
Sir Nicholas, together w his meate
of religious brethē, so as growing
in faith & loue, they may be a fast
holding bündle of brethren in Christ,
who keepe you al ener his, & one an-
others. From Chelueton, 31.

May. 1582.

Yours very faithfull to com-
maunde, Iohn Stubbe Secua.

To



TO MY LADY,
 the lady Anne Bacon, widow
of the deceased Syr Nicolas
 Bacon Knight, Lord Keeper
of the great seale of
 England.

M Adam, among o-
 ther bookes of holy
 Scripture, that of the
 Psalmes well deser-
 uing to bee singularly recom-
 mended to vs, it is nowe some
 time since hauing bestowed
 some payne in translating and
 expounding the same, I gaue
 my selfe also to make some light
 draught

The Authours

draught of certaine meditations upon that subiect, chusing (as it were for an assaye) the seven Psalmes called some time Penitential, because they were appoynted to such as after hauing satisfied open and canonical penance, were reunited to the body of the Church: wholly doing it for my particular instruction and consolation. After this, being required by a great and vertuous princeesse, to frame for her some forme of prayers: I tooke the a fresh into my hands, polishing them ouer, and that with hope of publishing: which being letted by the sodaine decease of that Lady, I reserued them

Epistle.

*the among my papers, as things
 of no great price: where they
 had lyen still, had not bene the
 comming of master Anthony
 Bacon your sonne, into these
 partes: whome when I sawe to
 take pleasure in this little piece
 of worke, and againe knowing
 by the Latin letters wherewith
 it hath liked you to honour me,
 the great and singular, yea ex-
 traordinarie graces wherewith
 God hath indued you, & where-
 of I acknowledge a very pa-
 terne in your sayde sonne: I per-
 swaded my selfe that it shoulde
 not be displeasing to you, if this
 smal volume carying your name
 upon the browe, were offered to
 you,*

The Authours

*you, in testimonie of the honour
and reuerence I beare to the
vertue of you and yours: hoping
withal that in this estate of wi-
dowehood whereunto it hath
pleased God to call you by de-
cease of that right vertuous &
of right, renowned Lord, my
Lord Nicolas Bacon your hus-
bande, and most worthy Keeper
of the seale of Englande, you
myght perhappes therein finde
some consolation, after the rea-
ding of those great and holy do-
ctors Greeke and Latine so fa-
miliar to you, for your better cō-
firming in meditation of spiri-
tual things, and in this constan-
cy & Christian patience wher-
with*

Epistle.

with God hath so beautified
 you, that in you is verily ac-
 knowledged that Christianly
 high minded courage which I
 sawe in these partes shining in
 the deceased, of verie happie
 memorie, Syr Anthonie Cooke
 Knight, during those great ca-
 lamities publike to the realme,
 and particular to him and his
 whole familie. See the grounde
 of my purpose, which if it may
 please you to take in good part,
 which I very humbly craue, it
 may bee to mee an occasion of
 proceeding in this businesse, our
 Lorde ayding, whom I beseech,
 Madame, that increasing in
 you his greatest graces, he will
 pre-

The Authours Epistle.

preserve you and all your very
noble family, long in all holy
and perfect prosperitie. From
Geneua this first of Nouem-
ber. Anno. 1581.

Yours very humble
and seruiceable to
commaunde Theo-
dore Besze.

A Meditation vpon the 1 first Psalm of Dauid.

Alas! poore wretch
a most caytife crea-
ture, which art ne-
uer more reasonles

1. Blessed
is the man
p doth not
walke in p
counsaile of
p wicked.

then when thine owne blinde
reason carveth thee, and whē
thine owne too too vnruely
will doeth driue thee, what
way wilt thou chuse in this
maze of manifolde pathes,
wherein thou wert borne,
and through which thou hast
wandered vagabondlike tyll
nowe: Thy first path of in-
fancie, what better name can
I giue it then brutish simpli-
citie, which fooles call Inno-
cencie,

Christian Meditations

cencie, a way full of foule vncleannesse, and an heape of miseries, among which this is one of the greatest, that the infant can neither foresee miseries comming, nor thoroughly conceyue them being present. Fro this path whither entredst thou oh vnhappie: Ahlas, into that wilde desert of youth, a desert I say, well tracked and thoroughly beaten ouerthwart and euery way, in which neuertheles there was neyther right way nor path, but altogether a notable haie for most mischieuous witches. There founde I vanity that olde forceresse, and shee would

vpon the first Psalme. 2

woulde needes bee my guide,
offering mee at our first mee-
ting a thousande contentati-
ons in apparance, but more
bayne then winde in effect.
There dyd those two wylde
beastes, Duerweening and
Ambition, make themselues
so tame & familiar with mee,
as I was by and by at their
becke, so farre forth as to fol-
lowe them into a sea that had
neyther bottome nor shoare,
where they dyd their best to
make mee dwell still remedi-
lesse, and all (quoth they) to
bzing me to the true felicitie:
in steade whereof I was be-
trayed into the hands of plea-
sure,

Christian Meditations

sure, that coye and decked
dame, and with all the most
stinking & dangerous strump-
pet that euer was in h worlde,
inticing and interteining in-
finite wayes all them which
do but looke at her, and which
more is, she bewitcheth them
in such sort with her cup, that
suddenly their conscience fat-
leth in a dead sleepe, al iudge-
ment lost, yea very sense it
felse astonished, and then loue
wee our woe, and loathe our
weale, what is most foule,
seemes most fayre, what is
most hurtfull, seemes most
profitable, & h which is most
sowre, seemes most sweete,
yea

vpon the first Psalme

3

pea oftentimes it bringeth to
 foule death and shame, and a
 thousande woes and weale a-
 way: and this is all the felici-
 tie to bee hoped for. Oh most
 happie man which balkest
 this streight, and singlest thy
 selfe farre from such and so
 unhappie fellowshippe. But,
 woe is mee, I haue done yet
 worse then all this, for, going
 forth of the wilderness, I am
 entred into an other countrey
 peopled with farre worse folk
 then the former: for hitherto
 I haue rather bene decei-
 ued then a decciuer, and that
 I erred, proceeded not so
 much of malice, as of igno-

For stand
 in the way
 of sinners,

B. i.

rance,

rance. But from thenceforth
in stead of hauing learned by
mine owne harne, I nowe
gaue my self ouer to do much
woyse, applying my selfe to
couetousnesse, enuie, deceite,
and at once, to euery kinde of
vice, perswading my selfe
that this was the true & nee-
rest way to happinesse. And
when sometimes my consci-
ence repproued mee, I sought
by all meanes to make my
selfe beleue that vice was
bertue, couetousnes was no-
thing but good husbandrie to
prouide for my selfe and my
meanie, enuie was nothing
with mee, but a desire to haue
of

vpon the first Psalmc. 4

of tinges about me as other
 men had, all deceite was faire
 cunning and good skill: at a
 word, I concluded that being
 in this worlde, I must doe af-
 ter the facions of other men,
 vnto whose example I fra-
 med my selfe throughout.
 But poore wanderer, what
 hast thou found in the ende of
 this so ill a way? verily all
 the contrary to thy weening.
 Nowe then howe blessed is
 that person which busieth not
 himselfe to follow such a way
 of folke giuen vp to all vice,
 bringing toyle to our bodie,
 torment to our conscience, &
 small destruction both of bo-

Christian Meditations

For sit in
the seat of
the scoynes
full.

by and soule ! For whither
doeth such a custome of ill do-
ing thrust vs by litle and li-
tle ? Certainly even to this
poynt , that wee loose all fee-
ling of God , all remorſe of
conscience, of ignorant we be-
come wicked, of wicked wee
become mischieuous to the
vttermost, & finally scoyners
of God and of euery good
thing. Oh most great God, is
it possible that dust and ashes
being now become so infirme
a creature, so changeable,
so very nothing woorth, yea
worſe then nought, shoulde
so doate in pꝛesumption , as
not

vpon the first Psalmē. 5

not onely not to quake at the
least aduertisement of his
owne conscience, being awa-
kened of it selfe or by any the
least meane in the worlde: but
also to set him selfe agaynst
thee, to shut his eare agaynst
the voyce of thy threathnings,
to plucke out his owne eyes,
that hee might not perceiue
thy horrible iudgementes,
to harden his heart against
thine almightie puissaunce!

Oh most good God, and pa-
tience self, thou louer of men,
insomuch as thou diddest not
spare for their sake thine one-
ly sonne equall to thee, yea
one selfe God with thee,

B.iii.

can

Christian Meditations

can it come to passe, that this creature, despising thy goodnesse in calling him when hee fleeth, thy patience in bearing with him when he rebelleth, thy liberalitie in making him a partner of thy so great and incomprehensible blesse everlasting, whē he gaue himselfe to most vayne vanitie, shoulde so farre forget himselfe, as to reiect thy goodnesse, to make a mocke at thy patience, to trample vnder his feet such a treasure! O Lord, alacke, al this is but too true: & which is more, those which be guilty of these crimes, bee such as thou hast aduanced highest,
But

vpon the first Psalme. 6

But O my God, retire my feete frō those crooked wayes wherein I haue gone too far alreadie: and since thou hast put in mee y^e desire of blessednesse, shewe me also the ready addresse thereunto, giue me a will to follow it, and strength to pursue it, euen till I may attaine it to thine honour and glorie.

2 Now then poore creature, abused by thy selfe, and mislead by others, hearken at the last what the Lorde will teach thee, Blessed is that mā which taketh pleasure in the Lordes law, and which meditateth therof daily and nightly:

2 But his delight is in the lawe of the Lord, and in his law doth he meditate day and night.

B.iii.

ly:

Christian Meditations

Iy: what saye I, Thy Iahue
Lorde: why, that is it which
astonisheth me, which cōdem-
neth me, which killeth me, as
wherein there is neuer a com-
maundement which carieth
not my death sentence with-
all. For, how many creatures
haue I set in thy place: oh
gold & siluer, thou hast occu-
pied a great part of my heart
& of mine hope: ye honours &
worldly pleasures, haue bene
the God which I haue ado-
red: oh abused heart, thou hast
bene the altar whereon haue
bene set vp so many idoles as
thou hast passionate affectiōs,
wherunto thou hast thralled
thy

vpon the first Psalmie.

7

thy selfe. The whole course of
 my inordinate life hath beene
 a continuall dishonour of thy
 precious name. Howe many
 times haue I sworne vnruly
 and beene disloyal: Who can
 reckon the leasings which
 make me faulty euen before
 my neighbours: When haue
 I ceased from mine owne
 workes to doe thine: Thy
 word (Lord) what deafe eare
 haue I giuen it, & how haue
 I practised it: Holy Baptis-
 me wherewith thou haste
 boughsased to honoz me, hath
 it not beene a thousand times
 by me dishonoured, polluted,
 & shamefully abused: O how
 vnwor-

Christian Meditations

Unworthily haue I presented
my selfe to thy holy boord
Howe ofte haue I lyed vnto
thee! And can I boast of any
obedience towards the where
I owe it, since I haue so little
feared to disobey thee? If in
thy sight, O iust iudge, he be
a murderer which sayeth to
his brother, Racha: if he be an
adulterer which casts a looke
at his brothers wife with a
lustful eie, the how can I ex-
empt my selfe from either of
these crimes? And yet neuer-
thelesse according to thy most
iust lawe, there is no attone-
ment for blood among men:
how then shall I compound
for

vpon the first Psalme. 8

ted for so many murders towards
 de thee, O thou iudge of the ve-
 ntory thoughtes? If lust alone
 ny without further act doe make
 ere me an adulterer, and if no ad-
 tle adulterer haue any parte in the
 in kingdome of heauen, pooze
 be creature that thou art, what
 to shall become of thee? If it bee
 an not only simple thievery, but,
 ke which moze is, flat sacriledg,
 a to withhold goods consecra-
 ex: ted to thy glozy, (according
 of as thou hast committed them
 er. vnto vs from aboue to be thy
 of stewardest of them) how may
 e. I be dispesed withal, hauing
 r: shut mine eares least I should
 d heare the pooze, closed mine
 eyes

Christian Meditations

eyes & I might not see him,
locked vp by my bowels that
they might not be touched
with compassion towards so
many my poore brethren.
What saye I, my brethren?
May rather towards thee thy
selfe, O Lord, hungering, thir-
sting, being naked and afflic-
ted in their persō. Thee I say,
oh thou great & eternal sonne
of God, which hast made thy
selfe of no reputation, & thou
mightst aduance man so high
with thee, which vouchsafedst
to be bozne poore to the end to
enrich him with eternal trea-
sures, which didst subiect thy
self to al our weakneses, that
thou

vpon the first Psalme. 9

Thou mightest make vs inuincible: at once, (oh depth of bountie) thou disdainest not to hang naked on the crosse, & to enter into y^e house of death, to the end to cloth me agayne with glory, & to bring me into the true paradise of euerlasting life. To be short, who is it but man that holdeth thy truth in vnrightheousnes, that is a liar, and a falsifier, & that is bozne with lust: And wouldest thou, Lord, that I should search life in thy law, which is the very soliciter, witnesse, iudge, and executioner of the deadly sentence against mee: All this notwithstanding (oh Lord)

Christian Meditations

Lord) there will I seeke life,
since y^e so is thine ordināce, &
there shal I find it, since thou
hast spoken it. Thy lawe is
good because it is giuen by
him that is onely good: it is
holy, for it is made by the ho-
ly of holies. From y^e which is
good cannot proceed y^e which
is ill: death commeth not pro-
perly by the law, but through
sinne: sinne commeth of the
sinner, and not from thee, who
doest hate & forbid that which
is naught. If a sicke man
would treat himselfe to death
against the Physicion, whose
were the fault? The law the
iudgeth mee because it findes
mee

vpon the first Psalme: 10

mee guiltie: O good Lorde,
 cleare me againe, & make me
 guiltles by thy lawe of faith,
 that the law of works (which
 amaseth me, condemneth me,
 and slayeth mee in my selfe)
 may assure me, absolue me, &
 quicken me by him that hath
 fulfilled it for mee, & became
 euen curse it self for my sake:
 For, Lorde, it is thou which
 strikest and curest, which lea-
 dest to graue & bringest backe
 againe: Graunt mee through
 him the spirit of sanctificatiō,
 which may fit mee vnto thy
 seruice, create in me the wil &
 the power to do, pearce mine
 eares that in hearing I may
 heare,

Christian Meditations

heare , giue mee eyes to see,
graunt mee feete to walke in
thy waies: Then Lord, being
wholy changed, I shall not
heare thy worde for fashions
sake, but I shall therein take
all my pleasure, I shal eat & I
saye with a good appetite of
this quickening foode , for I
shall find a good smacke in it:
I shal digest it, & neuer think
my self satisfied with it: Day
and night I shall not cease to
applie al mine vnderstanding
therunto, that more and more
thereby I may bee nourished
and susteined in the full enioy-
ing of that true, absolute, and
eternall felicitie.

vpon the first Psalme. II

3 In meane while, O Lord my God, shall I be idle, & finde leasure to do nothing, but onely to occupye my thoughts in contemplation? Not so: for though he bee nothing lesse then idle which exerciseth that principal part of himselfe receiued from thee, to knowe thee and consider thee in thy worde and in thy workes, and that no mans actions can be conducted but by the good discourse and resolution of y^e spirit: yet forasmuch as man was created at the beginning, and since that time againe made a newe creature by thee y^e second time, to be a

3 For he shalbe like a tree planted by the rivers of waters, that will bring forth her fruite in due season:

C. i. singular

Christian Meditations

singular instrument in thine hand, it is necessarie that his soule being taught by thee, shoulde imploy it selfe & that bodily instrument which thou hast giuen it, in such actions as are agreeable to thy will, and in y^e vocation, for which thou hast created it. If then the idle body be guiltie in thy sight, as by good ryght the workeman may finde faulte with that toole, which will not abide to bee handled, yea hee may marre it & breake it: what shall be thought of that toole: y^e wil occupy it selfe as it listeth, & when y^e workman would vse it, it wil not be stirred.

vpon the first Psalme. 12

red: & whē you would handle
 it of one side, it will turne it
 selfe quite awke: Be this far
 from mee my God, since thou
 hast facioned and framed me.
 For rather wil I be not an in-
 strumēt of a dead matter, but
 I shall haue a naturall & liue-
 ly strength in mee, which I
 find alredy to come shoouing
 vpo me. To be short, I shalbe
 as a fruite-bearing faire tree,
 planted by thine hand in thy
 house, grafted vpo that right
 and kindly oliue, shooting vp
 to heauēward my fresh green
 braunches garnished with
 fruites proceeding from thy
 grace, which wil alway water

whole
 leafe shall
 not fade:

So what
 soeuer he
 shall doe,
 shall pros-
 per.

C.ii.

me

Christian Meditations

me at the roote, and will pre-
ferue from feare of frostes,
heates, winds and other tem-
pestes, so as from them I shal
rather gather fresh forces to
peelde plenteous fruite:

4 The wies-
ked are not
so, but as
the chaffe,
which the
winde dis-
ueth away.

4 Whereas sinners shall
dye at the roote. And if they
make any gaye shewe for a
while, yet in the turning of
an hand they come downe ei-
ther by themselves, or stricken
by thy furie, and shalbe rooted
out, so as no mā shal perceiue
their place, neyther shall they
bee good for ought, but to bee
burned & brought to nought:
And yet do I some wrong to
compare them to trees, rather
are

vpon the first Psalme. 13

are they thornes, bypers and
brambles, which thou doest
fagot vp together in their
time, to bee thrust in the fire:
yea rather yet shall they be as
dust and small chaffe, which
shall goe into the winde, whē
thou shalt fanne thy flooze, &
shalt locke vp y^e good graine
in thy garners.

5 And albeit this differēce
bee not manifest through the
confusions of this world, but
rather contrariwysse the wic-
ked mē seeme surest planted,
highest promoted, and most
flourishing, yet shall not this
vaine shewe be durable, but y^e
true iudgemēt of their estate

Therefore
the wicked
shall not
stand in the
iudgement,
nor sinners
in the assem-
bly of the
righteous.

C.iii. shall

Christian Meditations

shall shew it selfe, so soone as
thy iustice appeareth to set in
order all that is disordered :
and it shall then bee clearly
discovered in deed what they
are, when that great day shall
come, so dreadfull to the wic-
ked , which shall not knowe
whither to turne the, & so lon-
ged for by thy pooze seruāts,
to whome being gathered to-
gether from all coastes, thou
shalt doe iustice and reason of
so many wrongs & violences
receiued , wiping away their
teares , and graunting them
that felicitie which they so
much desire.

6 For the
Lord knoweth the
way of the
righteous,
& the way
of the wic-
ked shall
perish.

6 Nowe then my soule,
sith

vpon the first Psalme. 14

sith the franke bounty of thy
 God hath drawn thee forth
 of these straying paths of de-
 struction, to the ende to leade
 thee in the true and only way
 of blessednes: take good heede
 not to forsake it, but followe
 on thy course liuely, suffer not
 thy selfe to be mislead by any
 inticementes, nor to bee dis-
 mayed by any threatninges,
 holding fast alwayes this
 conclusion in thine heart, as
 well against flatteries as a-
 gainst terrifynges, to witte,
 that howsoever the matter
 fall out, since that God is
 God and Iudge of all the
 worlde, they which go straight

C.iiii.

can-

Christian Meditations

cannot misse to bee blessed,
standing alwaies in the good
grace and fauour of God: and
the wicked cōtrariwise must
needes perish.

¶ The sixth Psalm med- itated,

I O Loyde
rebuke me
not in thine
anger, ney-
ther cha-
stise me in
thy wrath.



Woe is mee
more thē miserable
wretche, assayled,
ppressed, outraged
on all sides, wounded mortal-
ly by my conscience, pearced
through & through by touche
of infinite trespasses, & nowe
at brincke of that deepe dun-
geon of despaire: in my body
ouer.

vpon the sixth Psalme. 15

ouerwhelmed with euils,
 plunged in sorowes, in which
 toymēt nothing moze can be
 founde that may adde to my
 toymēt: what shall I do, what
 shall I saye, whither shall I
 goe? what may I finde in
 my selfe but the subiect of suf-
 ferīng, and the cause of that
 I suffer, and who shall suc-
 cour me from else where? If
 I looke into heauen, I see
 there my iudge: The sunne,
 that great eye of the worlde,
 which hath seene me so often
 to offend his maker and mine,
 doeth summon me, & seemes
 to giue light to the world for
 none other purpose but to be-
 holde

Christian Meditations

holde mee whilst I endure
these my merited paynes.
The nyght which seemes to
couer all thinges else with
her darkenes, alas, what doth
she witnes against me? For
sooth me semes, she hath dou-
bled her darknesse in a loath-
some detestation of y which
throughe the thickest of her
acustomed obscurity she hath
bene forced to perceiue in me:
It yketh y earth to beare so
vnhappie a creature, & alrea-
dy she openeth y great throat
of her bottomlesse depth to
swallowe mee in, and to rede-
maunde mee, as hauing too
much abused y earthly mat-
ter

vpon the sixth Psalme. 16

ter which she ministred to my
 maker when he facioned me.
 All that nourishment which
 I receiue frō other creatures,
 is giuen mee onely to enter-
 taine me in this extreeme tor-
 ment. Death it selfe recules
 fro me, least she might giue at
 the least some senselesnesse of
 dolor to this miserable bodie,
 by dispatching it at once out
 of the way. As for men, they
 bee either mine enemies, or
 else such friendes as haue no
 myght to giue mee remedie:
 whyther shall I goe then?
 what shall I say: what shall
 I doe? I will euen goe
 streight to thee, O eternall:
 For

Christian Meditations

For what good shall it do me
to runne away from him that
is euery where? Who can hide
me from before him, which se-
eth euen that that is not: and
what creature, though it could,
yet durst vndertake my quar-
rell with thee? & if it shoulde
vndertake, what woulde en-
sue, but their ruine & mine? &
my disease being incurable to
all others saue to thee, to who
shouldest I haue recourse but to
thee: now then, eternal God,
more great then greatnes it
selfe, behold him that is lesse
then nothing, vnles the grea-
test ill be something. O crea-
tor of man, beholde thy crea-
ture

vpon the sixth Psalme. 17

ture quite disfigured: Oh louer of man, behold him þ hath cōspired with thine enemy against thee: O perfectly good, behold him that is conceiued and bozne in vice: beholde the dry wood to the consuming fireward, and shall it yet be so hardy as to speake: His miserie constraineth him to seeke remedy: thy goodnes declared in thy promises, & verified by so many experiences, doeth open his mouth to crye before thee, Reproue me not in thy wrathe, correcte me not in thine anger. O God, which hast sayd, that the way not to be iudged, is to iudge our self, behold

Christian Meditations

Beholde this unhappie man,
þ acknowledge before thee
and thine Angels, before hea-
uen and earth, that my least
fault of a thousand is worthy
of thy wrath so dreadfull, that
none can beare it, because
there is none thy match.

2 **H**ane
mercie vpon
me, O lord,
for I am
weake: O
lord heale
me, for my
bones are
vexed.

2 And what emboldeneth
me then after this sort? Thy
goodnesse, thy pitie, thy com-
passion, which is so much the
greater as it stretcheth it selfe
vpon the vnworthy, and there
most aboundeth, where is most
sinne. O Lorde, suffer mee,
though dust & ashes, to be, not
holde in my selfe, but assured
in thee. O euerliuing God, I
haue

vpon the sixth Psalme. 18

haue leaured in thine house
by thee, and in my selfe by
thy grace, howe thou hast an
anger of a most gentle father,
and a wꝛath of a most seuerer
Iudge. I am woꝛthy of this,
but I beseeche thee turne it
from me, foꝛ it destroyeth: I
refuse not the other, because
it buildeth vp: foꝛ thou chastis-
est whom thou louest. Nowe
then Lord, smite, but keepe in
the violence of the blow. And
to speake in a woꝛde, O eter-
nall God, haue pitie on me.
Foꝛ who hath neede of grace,
but y^e guyltie one? Who beg-
geth comfort, but the afflic-
ted: oꝛ phisicke, but y^e sicke?

3 And

Christian Meditations

3 My soule
is also sore
troubled:
but Lord
how long
wilt thou
delay?

3 And againe, who can
rayse the pooze man ouer-
whelmed vnder the burden
of sinne, beaten downe flat
vnder thy puissant hande,
crushed bones and all, cast
away in his owne conscience,
but thou, O great God, who
by thine onely worde giuest
being to al that is: confir-
me then y^e which remaines
of thy nature and being in
me, or rather worke a newe,
that which otherwise vani-
sheth and is vndone. And
howe long, O my G D D,
wilt thou suffer mee thus to
languish? How long shall I
cry without being relieued?

Howe

vpon the sixth Psalme. 19

Howe long shall I wayte
for thy mercy? Suffer, O
Lorde, that the vehemency
of dolour maye vse this lan-
guage, submitting it selfe yet
wholly to thine onely good &
thyse good pleasure.

4 Eternall God, I say,
turne againe to me that coun-
tenance, which with one look
can reuiue the dead: Lay forth
that great compassiō to heale
my faynting soule: for vpon
thine onely grace it is that I
ground my request.

5 O God, thou knowest
what a desire I haue to be an
instrument of thy glory, & to
employ whatsoeuer it maye

D.i,

please

4 Returne,
O Lord: de-
liuer my
soule: save
me for thy
mercy's
sake.

5 For in
death there
is no remis-
sion of
thee: in the
grave who
shall praise
thee?

Christian Meditations

please thee to make mee to
publish thy prayles. Alas,
Lord, my sinnes thus sending
me to death, shall they bee a-
ble to hinder this my purpose
that comes of thee? For, be-
ing dead & lying in the dust,
loe al my purpose broken off,
my memozy shall forthwith
fal in a dead sleepe, my tōgue
shall spcake no moze of thee,
my mouth shall cease to haue
any being: To be shote, this
poore corpes being fordone,
wherein shall it serue either
thee, or my neighbors? More-
ouer Lord, if I doe not onely
dye, according as is thine or-
dināce for al men to dye once,
but

vpon the sixth Psalme. 20

but also þ I dye as one smittē
 in thine ire, Oh my God, my
 God, how can I remēber thee
 in þ last necessitie? How can
 I call vpon thee at my grea-
 test neede? To speake at once,
 what shall become of me wo-
 ful creature, going to a iudge
 that condemneth me, yea cū
 already executeth his sentēce
 vpon me? Oh God, preserue
 me from this woe of woes,
 & giuing me againe for this
 time life to this pooze body,
 assure my pooze saule by wit-
 nessing vnto it, þ thine anger
 is ceased, to the end þ death
 whē it shal come, be not a mes-
 senger of terroꝝ, but rather

D.ii.

map

Christian Meditations

may bring tydings of felicitie forthwith to be enioyed.

6 I fainted
in my
mourning:

6 Alas Lord, as thou hast now had an eye, and straightly marked our sinnes, which thou doest now make mee thoroughly to feele: so consider this pooze creature now changed, condemning that which hee hath too long approued, yea iudging himselfe, which is the very meane not to bee iudged of thee: for so it pleaseth thee, sith thou hast testified it both by thy word & by effect. I haue long slept in so many unhappie pleasures, now can I sleepe no more by reason of mourning. O yee nightes,

I can sleepe
in my
mourning
nightes

vpon the sixth Psalmc. 21

nightes, heretofore witnesses swimme, &
 of a thousande thoughtes water my
 wickedly imagined, & of the couch with
 my teares.
 unhappy sequele of those
 thoughts, be ye now witnes-
 ses of my waylings. And
 thou my bed, a bed carewhile
 of rest very ill employed, be
 thou thzoughly moystened
 nowe, & swimme thou with
 my teares.

7 Oh thou sunne, whose 7 Mine eye
 light I haue heretofore so is dimmed
 much offended, (and howe for despise,
 could I feare to offend thee, & sunke in
 being so desperately bolde as because of
 to despise thy maker & mine, all mine es
 looking into the depth of nemies.
 heartes, and to assay to put

D. iiii.

out

Christian Meditations

out his light in me?) O thou
Sunne, I say, whose bright-
nes I am unworthie to be-
holde: mine eyes being iustly
punished, cā no more see thee,
being soaked out and drawen
dye by the teares that they
haue shed: they be, I saye,
quite worne with ykesom-
nes and heauines, whereof
they bene witnesses that bere
me. But what, shall I perish
then? Is there no more hope?
Am I quite without recou-
rie? No, no, my God: For
whēce comes this bewayling
of my sinnes: this hatred of
my selfe: this cōfidence to cal
vpon thee: this desire to a-
mend:

vpon the sixth Psalme. 22

mend: From whence springs
 it, that I speake yet, and can
 call thee my God: Certainly
 it is thy grace: For whence
 comes any good, but from
 thee: O mightie God, how be
 thy wayes incomprehensible!
 May it bee thine yre which
 shoulde quiet me, or mine
 heauines þ might chere me:
 Or can my death be the occa-
 sion of my lyfe: No, no, my
 God, this benefite proceeds
 no whit of any work of mine,
 but Lord, in working agatne
 him that as much as in him
 lay, hath vndone himself, thou
 shewest thy selfe to be þ same
 þ maddest al things of nothing,

D.iiii.

and

Christian Meditations

and canst pull light out of
darkenesse. Grace then com-
meth from thee vnto mee, to
driue my selfe out of my selfe,
þ so againe I may finde my
selfe and all my weale in thee.

8 Away
from me al
pe workers
of iniquity:
for þ Lord
hath heard
the voyce
of my wee-
ping,

8 You then mine enemies,
which weened to haue cast
me flat and quite to þ ground,
shall you dare nowe to shewe
your faces any moze? Thou
malicious Sathan, the first
authoz of all ill, what gainest
thou to haue throwē me low,
unlesse it be that thereby my
victorie against thee is moze
notable? For, thou seest, mau-
gre thy malice, that God will
triumph vpon thee by my fee-
blenesse.

vpon the sixth Psalmc. 23

blenesse. Oh, and out vpon my
 selfe the most dangerous ene-
 my to my selfe, peeld thy selfe
 to him, against whom y more
 thou hast resisted, the more
 neere thou camest to thy de-
 struction. You cursed men,
 whose trade is to doe ill, and
 you which haue so persecuted
 me, I stand no longer in feare
 of you.

9 For the eternall God,
 which seemed to haue cast me
 off, and to deliuer mee into
 your hands as one vtterly re-
 iected, hath heard my sobbes
 accompanied with teares:
 The euerliuing God hath
 heard my prayers, the eternal
 will

9 The Lord
 hath heard
 my petitiō:
 the Lord
 will receiue
 my prayer.

Christian Meditations

will perseuere to heare my
supplications.

IO All mine
enemies
shalbe con-
founded &
soze bered:
they shall
be turned
back, & put
to shame
suddenly.

IO And consequently all
mine enemies which haue
bene so presumptuous, goe
their wayes with shame: I
see them already quite for-
lozne, they shall be fayne to
leauē their vngratious enter-
prise to their reproch, a chāge
so much the moze wonderful,
as it commeth to passe sud-
denly and beyonde all
expectation.

The

vpon the 32. Psalme. 24

The 32. Psalme mediated.

O my God, where
 shal þ true felicitie
 be found, which vn-
 gracious mē weene
 to finde? Certaynly man
 findes it not within him selfe.
 For who is he that can saye,
 hee is without sinne in his
 soule? And where there is
 sinne, doubtlesse there is
 malediction also. And for
 the body, what man is so hu-
 manish, that can perswade him-
 selfe, þ most soueraigne good
 should fall into a lumpe sub-
 iect to so many evils and
 miseries

1 Blessed

Christian Meditations

miserieſ within and without,
bꝛinging it at length alſo to
death ⁊ This felicitie then is
out of our ſelues, and we muſt
begge it frō otherwhere. And
from whence ⁊ To ſeek it a-
mong beaſts were moze then
beaſtlike, and conſequently
much leſſe will it be found in
the ſenſeleſſe creatures. D
golde and ſiluer, ſo highly va-
lued with men of no value for
wit, how cā you make a man
happie, ſith your beſt ſeruice
to a man ſtandeth in leauing
him, and to paſſe to another,
and y^e tarying with him, you
bꝛing him nothing but care
to keepe you, feare to loſe you,
and

vpon the 32. Psalme. 25

and an vnſatiabſe deſire to
 hoard you: Thou food, whoſe
 taſte holds not y^e ſpace of half
 a foote in al mans body, & cā
 not bee felt, but while it is in
 looſing, which canſt not nou-
 riſh but with thine owne cor-
 ruption, which are moſt com-
 monly the inſtrument of ma-
 ladies, and finally of death,
 canſt thou bring bliſſe to a
 man: You celeftiall circles
 turning about endleſſy, is it
 true that mans happy or vn-
 happy ſtate hangs vpon your
 influences: Howe ſenſeleſſe
 were he y^e ſo would think, ſith
 you your ſelues muſt ſuffer
 change: And being ſuch as
 you

Christian Meditations

you are, you sende vs to the
knowledge of one farre grea-
ter, vpon whome you your
selues depende. You spiritu-
all creatures so excellent, shal
it be you that shall furnish vs
of this goodly felicitie? You
be happie indeede and verie
puissaunt creatures, and yet
but creatures, and therfore al-
so vnable to repaire the image
of God in me, (without which
I must remayne unhappie)
as to say trueth, it is not your
worke, but for God alone:
neyther were you created to
bestow on me that which you
haue not your selues receiued,
but by y free goodnes of him
that

vpon the 32. Psalmc. 26

that is greater thē you, & then
 al things else. And if I finde
 none elswhere, neither aboue,
 nor below, þ̄ can giue me in
 part or in whole that which I
 seck, should I be so deuoid of
 vnderstāding, as to thinke þ̄ I
 can giue it to my self: shall I
 find blessednes in corruption,
 iustice in vnrightheousnes, life
 in death: for what am I Lord
 in my self but corruption, but
 vnrightheousnes, but death: A-
 las thē, shal I perish: For out
 of all doubt, death is the wa-
 ges of sinne. But the case so
 standes, O God, þ̄ no euill is
 incurable to the Almightye.
 Hee which hath drawen all
 things

Christian Meditations

things out from nothing, can
he be hindred to make againe
his owne worke: he that can-
sed light to come out of dark-
nesse, shall not be bying again
from death to life: Yes cer-
tainly, otherwise death being
the stronger, might thrust God
out of his seate. Nowe then,
Lorde, my disease being pass
cure of all creatures, I come
to thee, who canst doe all that
thou wilt: and who hast shew-
wed yet more excellent testi-
monie of thy good will in sa-
uing man, then thou diddest
of thy might in creating him.
Thy might surely was wit-
nessed by a meane wel becom-
ming

vpon the 32. Psalme. 27

ming thee, when thou ma-
 dest all of nothing, framing
 man to thine image and like-
 nesse: and this same infinite
 power appeares clearely in y
 conseruation of all thy crea-
 tures. But what is all this in
 comparison of that woork,
 mans redemption: Blessed is hee,
 then is he, not simply whome
 thou hast created, (for man
 turned this blessing of crea-
 tion into an assured curse by
 ill vsing it) but rather is hee
 blessed, whome thou hast ran-
 sommed through such a great
 goodnesse of thine, as euery
 way excels. For lesse vnwor-
 thy of thy gracious bountie
 E. i. is

is hee,
 whose wic-
 kednesse is
 forgiven, &
 whose sinne
 is couered.

Christian Meditations

is hee, which yet hath no being, the is y sinner: And thou contentedst not thy selfe (O great depth of goodnesse) to restore to sinfull man y blisse which hee had lost, but thou gauest him a farre better: For hauing created him such a one, as by swaruing from his perfection (like as in deede he did) might fal also into sin, death, and curse, thou finally makest him such a one by redemption, as he can neither sin nor die, but is blessed for euer. O strange thing, O great & chief master work of God! All wretchednes comes by sin, & yet none comes to happines.

but

vpon the 32. Psalmc. 28

but hauing passed first & foremost by sin: not y^e blisse comes out of sin, but because mercie presupposeth misery, pardon a faulte, & quickning a former death. But whēce comes this pardon? Frō thy self, O Lord, and from thy pure bounty.

2 And how: euen by quitting mee my transgressions, by couering my sinnes, and by not reckoning vp mine iniquities: yet must thy iudgement be satisfied euen wholly and to the vttermost. Here behold againe a depth of wisdom and goodnesse: for howe great is that secrete, nowe manifested by effect, where

2 Blessed is the man, unto whom the Lord imputeth not iniquities.

E.ii.

par=

Christian Meditations

pardoning all, thou yet puni-
shest al, and we hauing payed
nothing, yet find our selues to
haue wholly satisfied thee:
Judgement is become mercy
to vs: out of maledictiō thou
drewest blessing, & death hath
brought forth life. All this was
thy doing, O God, infinitely
great & euen so good: for who
also coulde haue done it, but
thou: y^e hast done it, because
it pleased thee: for, who knew
thee, who loued thee, who
gaue vnto thee first: That
Emmanuel conceiued by the
holy Ghost, hath fully repay-
red in him selfe this pooze na-
ture conceyued in iniquitie.
This righteous pledge hath

vpon the 32. Psalme. 29

accomplished all ryghteousnesse for vs. The suertie that ought nothing, hath payed for our discharge. Wherefore then troublest thou thy selfe pooze conscience? That corruption wherein thou art, is blotted out in the holy of holies, conceived and bozne for thee. The obedience of the acceptable one, with the fulnes of his obedience, hath filled euen till it ouerflowe againe, this want of righteousness, which thy Creator requireth of thee. The sufferings of the iust of all iustes are thine acquittance. Beholde thy lyfe and thy felicitie: there is none

E.iii. else.

Christian Meditations

elsewhere, there is, I saye,
none other Iesus, that one &
only name of saluatiō. What
remaynes then, but y^e cheere-
fully without glosse, and vn-
fainedly acknowledging thy
selfe to bee in death, thou re-
ceyue this life by a liuely
faith, liuely, I say, whose ef-
fects may shewe themselves.
For besides that God can not
be deceiued, hee is no sauour
of deceiuers. The God of
trueth hateth all falsehoode:
and who doth wash him selfe,
to the ende to returne to the
filth? Is pardon giuen that
we shoulde sinne more hardi-
ly? Doeth light bring vs in-

And in
whose spir-
it there is
no guile.

vpon the 32. Psalmc. 30

to darkenesse: And as no fitter example of all this may be, then my selfe: euen so will I publish it, to the ende that I may serue for a mirrour & paterne to others. Alas, in what payne was I: Were not all my bones dryed with heauinesse: Was there euer sommer brought more parching, then this heate, which hath brought me lowe to the last cast? Howe oft haue I beene ouerwhelmed with anguish, not able to vtter one worde: Howe often on the other side, haue I cryed and howled all the daye long:

3 When I helde my tongue, my bones consumed, or when I roared all the daye.

E. liii.

4 And

Christian Meditations

- 4 For thine hande is heaup vp on me, day and night: and my mopsture is turned into the drought of summer.
- 5 Then I acknowledged my sinne vnto thee, neyther hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednes vnto the Lord, and thou forgavest the punishment of my sinne.
- 4 And not without cause my God, for day and night I felt the terrible weyghing strokes of thine hande, a burden intollerable for any creature. But howsoever I tossed and tormēted my selfe, where founde I remedie at length? Hearken hereto euery one, and thou my soule forget it neuer.
- 5 So long as I sought to excuse my selfe, and couer my faultes in all or any part: So long as I went about to counterbalaunce my faultes with my payne, so long as I

spur-

vpon the 32. Psalme. 31

spurned against the spurre,
 my mischiefe grewe still: I
 haue therefore learned a farre
 other way. I come to thee, O
 eternall God, my Iudge and
 my aduerse partie, I haue
 confessed all, I haue suppres-
 sed nothing in silence, nor dis-
 guised any of mine iniquitie:
 and according as I dyd pur-
 pose it in my selfe, euē so haue
 I done: condemning my selfe
 I found absolution, and sum-
 moning my selfe I was dis-
 missed.

6 Nowe then, all yee not
 haughty and high looking ones,
 but whome God hath vouch-
 safed grace to taste his good-
 nesse

6 Therfore
 shal euery
 one, that
 is godly,
 make his
 prayer vnto
 thee in
 a time, when
 thou mayest
 be found:
 surely in
 the flood of
 great waters
 they shall
 not come neere
 him.

Christian Meditations

nesse in all afflictions, aboue
all in the combates of consci-
ence, search for this onely and
most assured remedie. Haue
recourse to him which smi-
teth you: the meane to finde
him is prayer. Let not your
vnworthines hinder you, but
rather let it driue you so much
the neerer him. With God he
is counted worthe, which cō-
fesseth himselte vnworthy. If
sinne displease thee because
it is sinne, & that thou desirest
his grace, knowe that alrea-
dy thou art halfe heard: For,
true sorowe to haue offen-
ded, desire to come before
him, and an affection to crye
him

vpon the 32. Psalme. 32

him mercie, bee so many messengers whereby he inuiteth thee first, and so many testimonies that he will be found to thee. Come thē and enter, but with an heart stricken downe, with an head bowed lowe, and thou shalt feele all thy torment vanish away, all thine anguishes flee as farre from thee as euer they were nygh thee: that flood of euils which had couered and swallowed thee, shal voyde it selfe.

7 Shortly, in steade of this misery thou shalt receiue the true peace which the worlde can neyther giue, nor take

7 Thou art my secret place: thou preseruest me from trouble: thou compassest me about with ioyfull deliuerance.

Christian Meditations

take away, and the true repose of conscience, euen the very anchze and earnest peny of that durable blessednesse to folowe. Certainly my God, this is true, for, I know it by experience, and shall learne it more and more, hauing thee for my Protector, giuing me euery day newe argumentes to prayse thee, by continuall assistance of thy fauour, O my deliuerer, as agayne on my part thou onely art, & shalt be my refuge and recourse.

8 I will
instruct
thee, and
teach thee
in the way,
that thou
shalt go, &
I will
guide thee
with mine
eye.

8 Learne this lesson hardilie of mee, thou, whosoever desirest to know the right way, and bee content to take
me

vpon the 32. Psalme

33

me thy guide in this behalfe.

9 Beware you take not
 y^e bit in your teeth, nor kicke
 like mule and horse: for so doe
 beasts void of vnderstanding,
 and thou seest them gaine no-
 thing by so doing, saue that
 they are bitted so much the
 more roughly, and spurred
 more sharpely, till they come
 to some order: 10 Euen
 so will it befall him which
 will not profite by such cha-
 stisements from God, wax-
 ing obstinately opinionate in
 his euill, which shall bring
 sorowe vpon sorowe: where-
 as on the cōtrary, who so wil
 haue recourse to God, bow-
 ing

9 Bée ye
 not like an
 horse, or
 like a mule
 which vnder-
 stande
 not: whose
 mouthes
 thou doest
 binde with
 bit & bridle
 leaſt they
 come neere
 thee.

10 Many
 sorowes
 shall come
 to the wick-
 ed: but he,
 y^e trusteth
 in y^e Lord,
 mercie shall
 compasse
 him.

Christian Meditations.

ing vnder his puissant hande,
shall bee compassed with his
goodnesse.

II Be glad
ye righteous,
and reioyce in
the Lord,
and be ioy-
full all ye,
that are
vpright in
heart.

II O you louers of right-
teousnes, you which by Gods
grace giue your selues to vp-
rightnesse, vp, cheare vp your
selues with me to honoz God
eternall, and witnesse yee by
your sonnets of prayse, that
the issue of afflictions, on
their behalfe which can make
profit by them, is ioy and con-
solation to the glozy of that
great God, which chastiseth
his owne for their good, and
punisheth the hard hearted
with all rigour after their de-
merites.

A Me-

A Meditation vpon the
38, Psalme.



Eternall (for to whom shall I addressse my selfe but to thee who art as puissaunt to heale as to smite) giue mee leaue to bewray my complaint: not to playne me of thee, who doest nothing but well, and whose ire, I confesse I haue pulled vpon mee for my trespasses: but to beseeche thee, þ accor- ding to thy promises y wilt not vse against me þ iudgemēt which thou reseruest for such as thy furie and most feare- full

I O Ioyde,
rebuke mee
not in thine
anger, ney-
ther cha-
stise me in
thy wraath.

Christian Meditations

full indignation will quite destroye : But rather thy fatherly maner of chastising how rough and sharpe soeuer it may seeme to this flesh.

2 For thine
arrowes
haue light
vpon me,
and thine
hand lieth
vpon me.

2 And thou wotest well
Lorde, that I crye not as doe
those delicate ones, which
make much of a litle, and cry
loude for a small griefe : For
it is euen deepe to the quicke
that the keene heads of thine
arrowes shot off at mee, haue
pearced : It is in very great
earnest, that thy mighty hand
of plagues from heauen is
(as it were) powred forth vpon
mee, seely creature that I
am,

3 Re.

vpon the 38. Psalm. 35

3 Regard, Lord, this poore
 bodie which hath no whole
 part: respect these poore grin-
 ned bones: for in deede howe
 might they stand, or haue any
 being before thine angry face?
 And all, Lorde, neuerthelesse
 most iustly, since the whole
 cause thereof is in mee who
 haue so much offended thee: I
 confesse & auow that it is so, &
 loe, the spring of all sorowes
 and torments wherein I am
 bowed ouer head and eares, &
 utterly ouerwhelmed vnder
 this load, a load far too heauy
 and altogether insupporta-
 ble, if thou doest not sustayne
 and stay mee.

3 There is
 nothing
 sound in
 my flesh,
 because of
 thine an-
 ger: neither
 is there
 rest in my
 bones be-
 cause of my
 sinne.

4 For mine
 iniquities
 are gone o-
 ver mine
 head, & as
 a weightie
 burde they
 are too hea-
 vy for me.

F.i. 5 Those

Christian Meditations

5 My
woundes
are putrifie
ed, and cor-
rupt be-
cause of my
foolishnes.

6 I am
bowed, &
crooked be-
ry sore: I
goe mour-
ning all the
day.

7 For my
reines are
full of bur-
ning, and
there is no
thing sound
in my flesh.

8 I am
weakened
and sore
broken: I
roare for
the very
grief of
mine heart

5 Those sore blowes which
thou gauest mee, haue bred
corrupt matter, such as pu-
trifieth my pooze carkeise,
which euen smelles of the
fruites and hyze of my follie,
pooze senseles man that I
was, when I thus rebelled
agaynst thy will.

6 But, behold O my God, I
wil not stiffen my neck, I bow
both body and hearte under
thy strong hand, dragging my
legges after mee, parched &
droyled as I am through hea-
uines and languishing. Alas,
my reynes how they burne!
To be short, O my god, what
shall I saye? I am altoge-
ther

vpon the 38 Psalme. 36

ther soaked and thorowly seasoned into sorowe, I am brayed as in a morter, I am ground as it were in a mill, so as I can not hold, but cry, or roare rather.

9 But O my Lord, (for I know thou auowest mee for thy seruant though neuer so miserable) for all this thou art my retraicte, my longing is after thee alone, without searching succour elsewhere. My groninges direct them selues to thee, albeit through mightie griefe my seely forlorne heart had with it selfe a thousand wan-

9 Lorde, I
pouie my
whole des
fire before
thee, & my
sighing is
not hid
from thee.

10 Mine
heart pants
teth, my
strength
faileth me,
& the light
of mine
eyes, euen
they are
not mine
owne,

F. ii.

dering

Christian Meditations

dering discourses , and my
force so farre forth fayled me,
as I lost my sight.

11 My
nues & my
friendes
stand aside
from my
plague, &
my kinde
men stand
a farre off.

I I And yet a greater grief,
when as my wretched plight
shoulde rather haue moued
the very stones to compassiō :
they which in former times
had called them selues my
friendes, and whose part I
thought it to partake my ca-
lamities, they stand stone stil
in stead of running vnto me :
yea my next of kinde most vn-
kindely with muche a doe
vouchsafe to looke at mee,
while others , to whose wish
I cannot dye soone ynough,
laye snares for mee , de-
siring

12 They
Also, that
seeke after
my life, lay
snares, and
they that

vpon the 38. Psalme. 37

siring nothing but my death,
not ceasing in meane while
to flaunder mee, and to as-
say all meanes of trapping
me.

13 All this notwithstanding,
thou knowest, Lord,
that I haue not skirmished
agayne with them, rendring
euil for euil either in deede or
worde, but haue passed ouer
all this geare as if I had bin
deafe not hearing a whit of
it, neyther haue I replied
no more to them thē a dumbe
man which had neuer vse of
tongue: I answered nothing
but opposed onely silence to
all wrongs: not that I had

goe about
to doe me
euill, take
wicked
things &
imagine
deceite con-
tinually.

13 But I
as a deafe
man heard
not, & as a
dumme
mā, which
openeth
not his
mouth.

14 Thus
am I as a
man that
heareth not
and in
whose
mouth are
no res-
proofes.

P.iii.

not

Christian Meditations

not iust defences ynowe, but
I had rather referre all to
thee, O protector of Inno-
cents, and reuenger of the
oppressed: knowing full wel,
that silence & patience please
thee woonderfully well.

15 For on
thee, O
Lord, do I
waite: thou
wilt heare
mee, my
Lorde my
God.

16 For I
said, Heare
me, least
they reioice
ouer me:
for when my
foote slips
peth, they
extol the
selues as
gainst me.

15 Nowe then, O eter-
nall my God, it is thou alone
on whome I wholly wayte.
O Lord, thou art my God,
and therefore wilt not, I
knowe, leaue me vnanswe-
red: For, (quoth I to my
selfe) is it possible for thee to
indure y these mischieuous
ones which assay to hinder y
effect of thy promyses, that
these vunkinde men which as-
sayle

vpon the 38 Psalme. 38

sayle thee in setting thus vpon my person, shoulde haue matter to glad them agaynst me:

17 Make speede then to me my God, otherwise I goe in danger neuer to be restored, being ouerwhelmed with dolours, which accompany me day and night.

17 Surely I am ready to halt, and my sorrow is euer before me.

18 For my part, I am alwayes readie to acknowledge my trespasses, the paine whereof I carry with me, tormented in body and frighted in spirite.

18 When I declare my payne, and am sorry for my sinne,

19 Mine enemies quite contrary, enemies, I say, without all colour of cause, F, iiii. strength:

19 Then mine enemies are as

Christian Meditations

line & are
mightie, &
they that
hate mee
wrogfully
are many.

20 They
also, that
rewards
uil for good
are mine
aduersa-
ries, be-
cause I fol-
low good-
nesse.

21 Forsake
mee not, O
Lorde: be
not thou
farre from
mee, my
God.

22 Haste
thee to
helpe mee,

strengthen themselves, and
beare their heads higher and
higher, fiercely and brauely
agaynst mee, who, alack, did
neuter ought to them but wel,
and against whome they thus
band themselves for none o-
ther cause, but for that I doe
not as they doe, but rather
I loue that which is good,
howsoever otherwise I be a
sinner.

21 And therefore, O eter-
nall God, forsake mee not,
but keepe thy selfe neere this
poore creature, which cal-
leth vpon thee, O Lorde,
from whome alone I wayte
for deliuerance, make speede
to

vpon the 51. Psalme. 39

ayde me in the extremitie of
my necessitie. Amen.

O my
Lord, my
saluation,

A meditation vpon the
51. *Psalme.*

O God, which hast set be-
foze vs in one and selfe
same person of Dauid, a ve-
ry maruaylous example of
sinne and repentance, and of
thy compassions: giue mee
vnderstanding and good con-
sideration of his waylings,
well to apply them to mine
owne vse & thy glorie. What
is it then, that Dauid sayth,
being wakened by the voyce
of thy Prophet Nathan?

O God

Christian Meditations

God, O God: And
darest thou name
this moste sacred
name, thou mischie-
uous mouth of so mischie-
uous a man: hauing polluted
thy selfe with so many adul-
terous kisses, foule mouth,
vndertakeest thou to name the
enemy of al vncleannes: thou
trayterous tongue againste
thy faithfull seruant Uriah,
canst thou pronounce this
word, G O D, who is moste
true: Vee hands embzued w
many murders, presume you
so far as to follow that bolde
tongue, heauing vp your sel-
ues toward him, whome you
haue

vpon the 51 Psalm. 47

haue so shamefully profaned:
 Thou hearte, guiltie of the
 whole law brokē at one blow,
 art thou so hardy as to addres
 thee to him, who hath already
 iudged thee: O king, so many
 waies periured against him, y
 of a poore shepherdy boye,
 promoted thee aboue y throne
 of al this worlds monarches:
 Thou hipocrit towards him,
 who hath performed thee in-
 finitely moze then euer hee
 promised thee: Wretched
 man, which hast trampled
 vnder feete the couenaunt of
 eternall lyfe, to make an
 aduultresse of a chaste wyfe:
 unhappye man, who haste
 layd

Christian Meditations

layd that most precious name
open to the blasphemies of
infidell nations: O thou in-
grate, which hast rendred to
thy loyall seruant death for
his wages: O thou vnworthy
one, that, where thou owedst
to thy people all iustice, haste
shewed them the way to all
mischief: liuest thou yet, spea-
kest thou yet: darest thou call
vpon thy God yet: Yea, my
God, so great is thy patiēce,
that it giues me heart againe,
not to name thee by waye of
complaynte agaynste mine
enemies, as in some other
Psalmes I haue done: but e-
uen my selfe to be mine owne
accuser

vpon the 51. Psalme. 41

accuser and iudge agaynste
my selfe. In summe, what
can he, or what will he saye,
who was once thy deere Da-
uid by thy more then most li-
berall bounty, but now is no-
thing like Dauid, through
his owne more then most de-
testable ingratitude: In sum,
I say, he sayth, Haue pity on
me, O God of mercie: and
what manner of pitie: True
it is, Lorde, that thy mercy
is alwayes infynite in it
selfe, but such is thee mul-
titude of my trespasses, that
surely me thinkes one onely
mercy would not be ynough
for mee: wherefore I beseech
thee

I Haue mer-
cy vpon mee
O God ac-
cording to
thy louing
kindnesse:
according
to the mul-
titude of
thy coma-
passions
put away
mine ini-
quities.

Christian Meditations

thee, vnfolde here all the store
of thy compassions, that I
may feele them.

2 Wash me
thoroughly
from mine
iniquity, &
cleane mee
from my
sinne.

2 Alas, I haue not nowe
to treat for the wiping out of
some pety blot, or pranke of
youth: but my foule filthynes-
ses and pollutions be so vile,
so stinking, so farre anchored
within mee, euen to the very
Soule of my Soule, that,
although with one worde
thou canst allthings, yet doe
I perswade my selfe, that
as I may saye, it is not with
once fairely touching that
this my blotte will away,
so great is my rebellyon,
but I must be rubbed and
rubbed

vpon the 51. Psalme 42

rubbed againe, washed & rynsed, befoze I can be cleansed from so great and festered a pollution.

3 I dessemble not, I set 3 For I
no glosse on the matter: I knowe
acknowledg mine iniquities, mine inis
quities, &
euen such as they are: my my sinne
is euer bea
wickednesse continually pre- fore me.
sents it selfe befoze my pooze
spirite: mee thinkes I doe
euen still see with mine
eyes that pooze woman
baynyng her selfe: mee
thinkes I see David howe
hee griueth thy holy spirit,
and howe hee resisteth his
owne conscience, and all
to receiue into his bosome
thine

Christian Meditations

thine enemy and his owne,
yeelding himselfe his willing
captiue: mee thinks I yet see
those, whom I did vse in that
busines, alack, too too obediēt
seruants were they to so euill
a commaundement: I see,
woe is mee, the fyled and defil-
led bedde where at once I im-
braced both sinne and death:
I see thee thou disloyall and
murderous heart, & thou tray-
terous hande whereby those
two murderous letters, and
that at seuerall tymes were
written, not with ynke, but
with the blood of that poore
guytlelesse seruaunt: I see
the poore people, for whome
thou

vpon the 51. Psalme. 43

thou oughtest to haue layde
 forth thy life, now like a for-
 loyne hope thrust forth to the
 enemies sworde: I see thee,
 O my loyall seruant, ouer-
 throwen on the ground, ba-
 thing thee in thy blood shedde
 in his seruice, that betrayed
 thee to death: I heare (as
 it were) a peale in mine eares
 of the horrible blasphemies
 coming frō infidell mouthes,
 which I my selfe haue ope-
 ned: I see that gaye marri-
 age, vnder vayle whereof I
 weened to vaile my adultery,
 discovering it yet in meane
 while euen by þ very meane
 before thee, O Lorde, and
 G.i. before

Christian Meditations

before men. Ahlas, what can
I perceiue in y^e least of these
foule crimes, but thy wꝛath,
thy iudgement, death, and the
nethermost hell.

4 Agaynst
thee, &
gainst thee
onely haue
I sinned, &
done euil in
thy sight,
that thou
maiest be
iust when
thou speas
kest, & pure
when thou
iudgest.

4 For what get I hereby,
that being the King, none
dare arraygne or iudge mee
according to the tenour of
y^e lawe against blasphemers,
adulterers, and murderers?
It is thou, and none other,
with whome I haue to doe:
for it is thou properly that I
haue offended, before whose
eyes and tribunall seate that
is come to light, which I so
carefully cloaked before men:
neither is to bee feared, least

vpon the 51 Psalmc. 44

I being thrust downe to hell
 by thee, anye man mighte
 rightfully saye, Thou haste
 vnspoken thy promises made
 to me, or that thy worde were
 not assured: for, it is I that
 haue falsed my fayth, & made
 my selfe mosse vnworthy of
 thy grace: yea verily, and for
 my condemnation, and thy
 iustification, what neede it
 come to reckoning vp of those
 faulces?

5 From the moment, my 5 Beholde,
 God, of this pooze creatures I was
 conception, euen already had borne in
 corruption caught holde: iniquitie, &
 from that time, I say, that in sinne
 my mother hauing conceived hath my
 mee, conceived mee.

G.ii. mee,

Christian Meditations

6 Behold,
thou lovest
truth in
inward affe-
ctions:
therefore
hast thou
taught me
wisdom
in þe secrete
of mine
heart.

me, did giue me liuing heate
in her wombe, vice was come
within me, as the roote which
thence hath brought forth
those sowre and venemous
fruits, in steade of that syn-
ceritie & puritie which thou
requirest not ouely outward,
but to be resident in the hid-
den spirite and heart: and
there was no want in thee,
O most good & gentle God,
þ this vntowardnes was not
corrected, sith thou taughtest
me thy wisdom, and that
not after a common customa-
rie facion, but learning me
apart, and making my spi-
rite capable of thy most rare
and

vpon the 51 Psalme. 45

and exquisite mysteries, such as thou reuealest not to euery one. Nowe then Lorde, what is to be done?

7 Behold on the one side a thousand maledictiōs, which I haue notably deserued: on the other parte an infinite deapth of thy mercies, whereof thou hast giuen mee sure pledges in thy lawesacrifices. For it is not in vayne, nor by mans inuention, that in solemne sacrifices, blood is sprinckled with hysope. I haue bin well wet therewith, O Lord, by thy commaundement, but returning to my foule vncleannes, I am vere-

7 Purge me with hysope, & I shall be cleane: wash me, & I shall be whiter the snowe.

Christian Meditations

ly become leproous within:
and therefore Lord, take that
very hysope, which is the sa-
crament of the liuely power
& force of þ sacrifice so long
looked for, and let thy spirit
wash me inwardly w the true
blood of Christ, which shalbe
shed in the ordayned time, for
clēsing of all iniquitie. Wash
me, sprinkle me, and rubbe
me on all sides with this hy-
sope & this blood, þ alone ve-
ry meane to doe away þ loth-
some & leproous blot of sinne:
so shall I become neate and
white as snow, whereas now
I am thus vile and stinking
before thee and the world.

8 Alack

vpon the 51 Psalmc. 46

8 Alacke, you so many delights and heauenly contentments, which were wont to reioyce my conscience, causing me to finde rest in þ middest of all dolours, where are you now? O Lord, restore them to me, making mee to heare thy voyce of absolution for my sinnes, comforting my pooze cōsciēce mortally wounded, and soundly setting together & knitting my bones, which are broken all to shivers.

8 Make me to heare ioy and gladnesse, that the bones, which thou hast broken, may reioyce.

9 My God, turne away þ eye and looke which is so terrible and insupportable, whē thou wilt consider sinnes, and

9 Hide thy face from my sinnes, and put away all mine iniquities.

G.iiii. chiefly

Christian Meditations

chiefly my sinnes so great & so many: Rather wipe them away Lorde, let not one of them remaine, so as they may neuer come in accompt before thee.

IO Create
in me a
cleane
heart, O
God, and

IO Lord, thou hadst once by thy singular bounty changed me and renued me by y^e great & only grace of thy spirit, hauing framed mine vnderstanding to know thee, my iudgement to approue thee, my wil to loue thee, and to take pleasure in thy commaundements so pure and holy: At once, thou haddest made me a newe creature. But into what darkenes haue I turned this light?

vpon the 51 Psalme. 47

light: I haue marred all,
I haue destroyed and ouer-
turned all, and therefore,
O God, beginne againe as it
were anewe thy worke: be
creator of this inwarde man
nowe the second time, sprea-
ding forth thy force such as
may pearce to the bottome of
me, that thou mayest forme
in mee (as it were) a newe
soule, detesting all sinne, gi-
uen to whatsoeuer is good &
right.

renne a
right spirit
within me,

I I I wote well, I am al-
together vnworthie that thou
shouldest lay any hand againe
to me: but, my God, reiect
me not, neither deprive mee
of

II Cast me
not away
from thy
presence, &
take not
thyne holp
Spirite
from me.

Christian Meditations

of all that feeling which thou
haddest once giuen mee, and
whereof thou didest neuer as
yet wholly bereaue me. For
I knowe and belecue my
selfe to bee of the number of
those whome thou wilt not
loose, though I haue deserued
to be quite cut off.

12 ~~Re~~store
to me the
ioy of thy
saluation, &
stablish me
with thy
free Spirit.

12 Rather my God, in
stead of taking quite from me
all that residue which thy
goodnes hath yet left me, re-
store me that againe, wherof
my sinnes haue spoyled me, &
settle me once more in the as-
surance of my saluation, that
most vnspeakeable pleasure
and ioye which thou bestow-
est

vpon the 51 Psalme. 48

est vpon thy children.

13 Now for so much as ¹³ Then
 thou hast layde on my shoul- ^{shall I}
 ders this so weightie, & with- ^{teach thy}
 all so honourable a charge ^{wapes vns}
 of gouerning thy people, may ^{to the wics}
 it please thee hencefoorth to ^{ked,}
 imparte me of thy strength, &
 those speciall graces neces-
 sarie to such a calling, where-
 in is requisite that I haue
 wisdom, skill, high cou-
 rage and constancie, and ge-
 nerally euery other vertue,
 not alone for mine owne vse,
 but also for the conducte of
 this folke committed to mee, and sin-
 Then in steade of such lewde ^{ners shall be}
 examples as I haue giuen, ^{conuerted}
 vnto the.

I

Christian Meditations

I shall not spare to shewe
foorth both in deede and word
the right way to others, and
shalbe thine instrument to fetch
home to thee those that runne
riote the furthest out.

14 Deliver
me from
blood, O
god, which
art O God
of my sal
uation, &
my tongue
shall sing
ioyfully of
thy righte
ousnes.

14 O God, O God, who
onely canst & wilt deliver out
of the bonds of sinne & death,
haue pittie on this murderer
embued with innocēt blood,
& guilty of a thousand deaths,
and vouchsafe this mouth the
grace to singe how true thou
art in thy promises.

15 Open
thou my
lippes, O
Lord, & my
mouth shal
shew forth
thy praise.

15 Oh, by thy mercy, Lord,
would open this mouth which
my sinnes haue shut vpon me:
for what haue sinners to do to
speake

vpon the 51 Psalme. 49

speake of thee? But remooue this stop, and then not hauing any other meane to recognise so great a benefit, but such as can adde nothing to thee, who art in thy selfe absolutely perfect, to wit, y^e sacrifice of thāks-giuing, I shall prayse thee wth ful mouth, according as thou haste giuen mee maruailous great occasion.

16 For as to those sacrifices which smoke vpon thine altar, Lord, it is not in them, where thou wilt haue vs stay: There must be another manner of oblatiō to appease thine ire, & a price of better value for my raunsome, yea these
my

16 For thou desirest no sacrifice, though I would give it: thou desirest not in burnt offering.

Christian Meditations

17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

my faultes being not of the number of those, for which thou hast ordayned those ordinarie sacrifices. It is thou, Lorde, which must prouide that price in thy good season, wherunto alone I hold me confidently, offering thee yet in meane while that selfe same thing, which thou haste giuen mee, and the which I knowe thou of thy grace doest not reiect, but doest rather receiue it in so good parte, as without it all outward seruice displeaseth thee, to witte, a spirite thoroughly humbled by sense of sinne, an hearte contrite, brayed,

vpon the 51. Psalme. 50

brayed, and grounde with
apprehension of thy iust iudg-
ments.

18 What more my God: 18 Be fa-
wilt thou for this indignatiō nonrable
which thou hast conceived a- vnto Zion
gainst my misdeeds, & this for thy
work which I haue begun by good pleas-
thine ordinance, shoulde re- sure: build
maine vnfinished: Shal thine the walles
own mountaine of Sion, thy of Ierusal-
holy dwelling Ierusalem bee lem.
left thus vperfect, because
Dauid made himselfe vn-
worthy to laye to his so foule
hands: No, Lorde, thy good
pleasure can not bee of that
mind. Thys buyldoyng was
ordayned of thee, because
thou

Christian Meditations.

thou so wouldest: also Lorde,
thou shalt finishe it, as in
trueth it is thy worke, and
not of men.

19 Then
shalt thou
accept the
sacrifices of
righteous-
nesse, even
the burnt
offring and
oblation:
then shall
they offer
calfes vpon
thyne altar.

19 Then both I, who haue
thus grossely fayled, and my
people whome thou hast cha-
stised by taking thy Spirit
from their king, shall all see
the effect of thy mercy, that
is to say, thy seruice well and
rightly set vp, the oblations
made as apertayneth, & altars
smoking according to thy rule
by thee ordained, euen a most
certaine testimony of that fa-
uour which thou shalt haue
shewed to thy poore seruant
David, & to thy people, Amē.

A medi-

A Meditation vpon the
102. Psalm.



O Eternal God, it is now high time for thee to heare the praier of thy poore

1 O Lord, heare my prayer, and let my cry come vnto thee.

desolate Church, whose distressed like they force her not to speake, but to cry with a full voyce, let not her crye vanishe in the ayre, but come to thee, who art euery where to heare such as call to thee.

2 The darke day of affliction is come: alas, cast vpon mee thy looke of compassion, that may scatter this most

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

H. i.

thicke

Christian Meditations

thicke darknesse. Pardon, O my God, my rude vnmanner-
linesse, and beare with mee
that in this pressing neede I
once more pray the bending
of thine eare, and thy speede
to make mee feele howe thou
hast heard mee, answering
mee by the experience
of thy bountye and mer-
cie.

3 For my
dayes are
consumed
like smoke,
and my
bones are
burnt like
an herth.

3 Alas, time was when I
was faire and flourishing vn-
der thy fauourable gentle-
nesse, nowe am I not so, my
good dayes are past, as a smo-
king vapour: I haue beene
mightie and in flower of my
strength agaynst all assaults
with

vpon the 102. Psalm. 52

within and without, abiding still fast by meanes of thyne vnderpropping and staye: nowe my bones are cracked and weare into dust, as if they had beene seared and burned lyke lime in a kilne.

4 That wanted courage so stoute against Sathan and his complices, is now withered as hay, & dryed like grasse cut downe by the mower. I had, alas, so goer an appetite and fedde my selfe so hungerly with þ so nourishing, so sweete, and so delicate viande wherewith thou diddest furnish vs from aboue, and I

4 Myne heart is smitten & withered like grasse, because I sought to sate my bread.

P.ii,

dranke

Christian Meditations

Dranke in so great draughtes
of that so precious and well
relished liquoz of thy quicke-
ning water: Nowe finde I a
dearth of this bread, & y^e small
remainne that I haue thereof,
goeth downe with mee a-
gainst the stomack, so low am
I brought, and haue lost my
taste.

5 For the
hopce of
my grow-
ning my
bones doe
cleaue to
my skill,

5 The ayre was wont to
resound from East to West,
those sonnets of gladnesse,
whereof thou dyddest mini-
ster to me both the matter and
the making. Nowe the hea-
uens and the earth doering of
my lamentable cryes, woe
begone that I am lying on
the

vpon the 102. Psalme. 53

the grounde, and languishing
like her y^e hath nothing left,
but the skinne bounde to the
bones.

6 There was no quarter
of the worlde where I was
not lodged in palaces most
beautiful and princely, which
thou haddest so well founded,
builded, and trimmed for me:
in which I tooke pleasure to
see thee in thy great beau-
tie, and to bee recreated with
thy most cleare and cheerefull
voyce, (in deede a heauenly
happinesse:) Nowe nothing
is to bee seene but ruines, in
which hardly can I discrye
some appearaunce of that
P.iii. which

6 I am
like a yells
cane of the
wildernes:
I am like
an owle of
the desarts.

Christian Meditations

Which hath beene : euer
where are horrible desertes,
hydeous caues, wherein no-
thing is heard but the how-
lings of thicke owles, night
rauens, and such like dolefull
and vnluckie blacke nyght
birdes.

7 I watch
and am as
a sparowe
alone vpon
the house
top.

8 Mine es-
nemies

7 And I poore soule,
wandering through thickest
of this desert, hauing no rest
day nor night, I dwell all a-
lone, brooding my griefes at
all auenture vnder couert of
such small retraict as I may
lyght vpon. Alacke, I hurt
no bodie, yea, I render good
for euill : yet in steade that
my desolation shoulde cleane
the

the heart of the most hard-
 ned, and mooue the fellest of
 them, if not to relieue mee,
 at least not to persecute mee
 further. I see nothing but e-
 nemies rounde about mee,
 and what maner enemies?
 First, that great deuouring
 Lyon, which hath spoyled,
 torne, and swallowed so ma-
 ny of my pooze children from
 the beginning of the worlde:
 Then those Inchanters
 which by their coloured
 wordes and reasons, in ve-
 ry deede vnreasonable, set
 together by their bibble bab-
 ble, haue suborned very ma-
 ny of my children, yea, some
 W.iiii. of

Christian Meditations

of the best wits of my compa-
nie. Those snarers of conscie-
ence, wolues masking like
pastours, paunches belching
out sacriledges, deuouring, O
God, thy people as bread,
swallowing vp the pooze wi-
dowes and orphanes vnder
shadowe of praier. What shal
I say, Lorde, of them that are
yet worse, to wit, these cursed
ones, which gnawe me with-
in my bowels, these here-
tiques, murderers, rending in
pieces the members from the
bodie, whereof thou art head:
Very soule quellers, coniured
enemies agaynst thy trueth,
turners vpside downe of thy
right

right wayes, mouthes for the
father of lyes, folke without
shame or conscience, rasers
vnder the name of buylders:
to bee short, the most pernici-
ous enemies that I haue.

Alas, this is not all, there is
no cryme which they lay not
to my charge, no rage which
exerciseth not it selfe agaynst
me: I am the daughter of
peace, and yet charge they me
as mother and nource of all
hurliburlies thatASSE & tom-
ble the world. Patience is my
marke, and yet I am accused
as a stirrer of all sedition: I
keepe a schoole of all trueth,
yet am I condemned as a
liar,

renile me
dailie,

Christian Meditations

Iyar, and the fountaine of lea-
sings: I pray for my very e-
nemics, yet will they needes
make me vengeable and irre-
concilable. O my blessed chil-
dren, whose soules by the
crueltie of my desperate ene-
mies haue bene thrust into
heauen through all sortes of
tormentes, and of whom the
world was not worthy, ioyne
your testimonies befoze the
eternall God, vnto the com-
plaints of your poore widow
mother languishing yet in
earth. O earth drunken with
the blood of mine innocent
children: pee waters, whose
streames haue bin oft stopped,
and

and their hue changed by the
pooze murdered bodies : O
aire, which hast receiued so
many of their sobbinges and
sighes: ye flames which haue
consumed so many martyrs
to the truth: ye swords which
haue wounded, heuen, and
chopt off so many of my mē-
bers, are ye not sufficient wit-
nesses to me, that I cōplayne
not without most iust cause?
And yet my God, it is not of
thee that I thus playne mee:
for, If I looke vpon y faults
of my children, I confesse,
that what rigor soeuer they
haue felt, that yet thy mercie
surmountes thy iudgement:
And

Christian Meditations

And considering on the other
side, that the wicked doe not
hate and persecute me but for
thy name, and that thereby I
am made like vnto my deare
and alone spouse, thy welbe-
loued Sonne. Oh Father, so
farre am I from complayning,
that contrariwise this crosse
is to me a most certayne and
precious testimonie, that thou
chastisest mee as a father, and
lovest me with the same loue,
wherewith thou lovest my
spouse, with whom being cru-
cified, I am likewise sure to
raygne. To be short, wherein
can I deeme my selfe honou-
rable, but in thy crosse: for,
to

to bee hated of the worlde for
thy sake, is a goodly testimo-
nie, that a man is not of the
worlde: and to drinke in the
cuppe of the Lorde, is one of
the greatest honours that the
seruāt can receiue. But alas,
I see and confesse, that what
the wicked doe vniustly, thou
doest it iustly for the iniquitie
of most part of my riotous
childrē, it being a thing right
reasonable, that the bringing
into order begin at thine owne
house, and that they which
haue least excuse, bee with the
first most rigorously chastis-
sed. Moreover, my God, what
cause haue I to put on all
my

Christian Meditations

my wailing weede, seeing
thy holy name so blasphem-
ed, thine house prephaned,
robbed, ruined, and brought
into ashes, thy glory giuen
into the handes of ene-
mies:

9 Surely I
haue eaten
ashes as
bread, and
mingled
my drinke
wth weeping
10 Because
of thine in-
dignation
and thy
wrath: for
thou hast
beaued me
vp, and
cast mee
downe.
11 My
dayes are
like a shad-
dowe that
fadeth, and
I am wis-
thered like
grasse.

9 Lo why I lye on y^e earth,
liuing on the dust in steade
of meate, & teares for drinke,
10 Through the deepe con-
ceiuing of this most horrible
indignation, and this so iust
displeasure against me, whom
thou hast thus overthrowen,
from a state wherein thou
hadest superexalted mee,
11 In so much as I goe fa-
ding awaye, and lost as a sha-
dowe

vpon the 102. Psalm. 58

dowe at Sunne fall, and
am there as cut dōwne
grasse without force oꝝ liueli-
nesse.

12 But what? yet am I
not out of heart, O mightie
and eternall God, when I
cōsider that thou art foz euer
the same, and that it can
not be otherwise, but the me-
moꝛie of thy renoune must
bee euer durable. Foz, this
presupposed, albeit thou art
not vnderpropped but on thy
selfe, and that nothing may
bee put too, oꝝ taken from
thee: 13 Yet, sith it hath
lyked thee to choose from
out the bywoꝛthiest creature,
to

12 But
thou, O
Lord, doest
remanne
foz euer, &
thy reme-
brance from
generation
to genera-
tion.
13 Thou
wilt arise &
haue mers-
cy vpon
Zion: foz a
time to
haue mers-
cy thereon,
foz the ap-
pointed
time is
come.

Christian Meditations

to wit, man, a certaine number, which is thy Church, there to make thine infinite glory for ever to shine: I conclude with my self, that of necessitie (howsoever it seemes sometimes otherwise) as thou hast beene cast downe in thy Church, nowe lying on the ground, so wilt thou raise againe thy selfe, in vpprearing her, & all for thy great pitie & compassion sake. In deede, Lorde, thou hast so promised, and many a time effected it. For, into what streightes was thy Church brought during that horrible slaerie of Egypt, their pilgrimage in
the

vpon the 102. Psalme. 59

the wilbernes, their calamities befalling them vnder the Judges, & captiuitie of thine Arke, the renting of Iudah and Israel, the dreadfull destruction by Babel, whē there remayned not one stone vpon another: thine holy Temple was made an heape of dust, the sacred vessels were sacrilegiously rauined, carped away, & profanely abused: thy sacrificers murdered, the crowne of Dauid tumbled to y^e ground, all the land dyed with blood, without regarde of age, sexe, or degree: y^e small residue dragged into bōdage among all the nations of the

I. i.

world,

Christian Meditations

worlde, vnder so many calamities, among the Syzians and Egyptians: and aboue al, when thy temple being reedified, thou departedst out of it, and gauest roome as it were to idoles in thine owne palaces: and when thy law, I say, thy most sacred lawe was so villanously interdicted, torne, and burnt, & as it were, quite abrogated by consent of most part of thy people iustly abandoned of thee: Nowe after this horrible and dreadfull destruction of mine auncient childzen thus cut off, and when thou gauest me a newe generation, alas, of what rages

rages and cruelties had I experimented for y^e space of thre hundred yeres one after another:

14 Yet euer at mine extremest neede thou diddest sende me Champions, & madest mee to finde force in feeblenesse, calme in tempest, felicitie in miserie, life in death: Thou didest, I say, euer more cause mee to see what difference there is betweene that fatherly rod wherewith thou correctest thy children to saluation, and that yron barre wherewith thou dashest thine enemies past all recouerie. Egypt, Ninue, Babel, and
I. ii. this

14 For thy seruantes delight in the stones therof, and haue yrie on the dust thereof.

Christian Meditations

this loftie image of the monarchie teared by my ruines, and cymmented with my childrens blood, are nowe come downe, while yet thy pooze Sion standes and speakes. Thou, O God, euermore most like thy selfe, nowe that thou seest mee more streighted then euer, shew that thou hast set boundes to my miseries, as thou didst in old time to those captiuities of Egypt and Babylon. Rayse vp some Iosuahs, and Elshas, some Nehemiahs and Constantines, which may reare againe thy rased palaces, taking pitie on our ruines and decayes. A-
boue

vpon the 102. Psalme. 61

boue all, Lord, sende vs some
 Aarons and some Esdras, ha-
 uing thy spirit in their heart,
 and thy word in their mouth,
 as true instrumentes of thy
 power, to rayse againe this
 thy spirituall building which
 is throwen to the ground, and
 so disfigured, as with much
 a doe can a man tracke out so
 much as the very ancient fou-
 dation. And blesse, Lord, the
 hande and the labours of thy
 faithfull workemen, 15 So
 as in steade of so many peo-
 ples at this daye reuolted fro
 thee, some forced by Nabo-
 met, others seduced by false
 pastors, profaning the chayre

15 Then p
 heathen
 shal feare
 the name
 of p Lord,
 and all the
 kings of p
 earth thy
 gloie.

A.iii.

of

Christian Meditations

of trueth by their coynd and
counterfayted doctrines,

16 When þ
Lord shall
bulde vp
Zion, and
shall ap-
peare in
his gloꝝy.

17 And shal
turne vnto
the praper
of the desol-
late & not
despise

their praiser

18 This
shall bee
written for
the genera-
tiō to come:

and þ peo-
ple, which
shal be cre-
ated, shall
praise the
Lord.

16 all may be brought backe
againē to thee, in such wise,
that thy gloꝝy maye shine
moze then euer, and thy hea-
uenly Sion, that woꝝke-
manship of thine owne ve-
ry hande, may bee lifted vp a-
gainē to her former bright-
nesse.

17 Heare, O mighty God,
the praper of thy pooꝝe deso-
late daughter, yet so much
cherished of thee.

18 Giue mee matter to
couche in my recordes this
moſt excellent deliuerance, to
the ende that the memoꝝy
may

may dure without ende, and
that this people being
thoroughly reuēwed, may
haue occasion to magnifie
thy prayse from father to
sonne,

19 Bring agayne that
golden worlde, wherein one
may saie with better speede
then euer, that thou, O eter-
nall God, being set in thy
high throne, aduanced aboue
the heyghtes of heauens, hast
cast thy cheerefull and grati-
ous eye vpon the earth, gi-
uing eare to the grones of
thy languishing captiue
Church, and of thy poore
childzen looking for nothing

19 For he
hath looked
downe fro
the height
of his sanc-
tuarie: out
of the hea-
uen did the
Lord bes-
holde the
earth;
20 That he
might
heare the
mourning
of the pri-
soner, & de-
liuer his chil-
dren of
death:

A.iii.

but

but the slaughter.

21 That
they may
declare the
name of the
Lorde in
Zion, and
his prayse
in Ierusalem.

21 Gather againe together, Lorde, the sheepe wildly strayed & scattered through the wildernes, ful of hunger-bitten and starke wood Lions and Tygers.

22 When
the people
shall be gathered together, and
the kings
do come to
serue the
Lorde.

22 Unite againe to thee the Realmes which Sathan hath withdrawen, sith thou art King of kings, to whome all glorie, puissance, and magnificence belongses. Let thy name bee called on, and thy prayse proclaymed in Ierusalem in sight & knowledge of all the world.

23 He as
dated my
strength in
the war, &
shortened
my dayes.

23 Well then, I haue bene afflicted a thousande and a thou-

a thousande sortes, my course
hath bin cut in two, my daies
haue bene, as it were shor-
tened: 24 I haue beene con-
strayned to beseech my God,
that he would not plucke me
away with such violence, and
that hee would suffer mee to
finish my race: But conside-
ring the eternitie of my God,
for euer him selfe, this change
doeth no longer amaze mee,
knowing that my foundati-
ons are laide farre more sure-
ly, then if they were buttri-
sed by the heauen or by the
earth: 25 For, though the
earth bee substantially settled
by the maruaylous power of
him

24 And I
said, O my
God, take
me not a-
way in the
middles of
my daies:
thy peres
endure fro
generation
to genera-
tion,

25 Thou
hast afores
time layde
the founda-
tion of the
earth, & the
heauens
are a work
of thine
hands.

Christian Meditations

26 They
shal perish,
but thou
shalt en-
dure: euen
they al shal
ware olde
as doeth a
garment:
as a ves-
ture shalt
thou chage
them, and
they shall
be chans-
ged.

27 But
thou art
the same, &
thy peccers
shal not
faple,

him that layde the foundati-
on, and that this heauenly
frame, the very woozke man-
ship of the eternall God, hath
neuer yet swarued among so
many, so violent, and conti-
nuall reuolutions, yet all
within measure and com-
passe so exquisite, as none
can amende: 26 Neuerthe-
lesse must all this geare passe
away one day, it being so de-
termined: and this goodly
shewe shall vanish as wee see
a garment by little and little
ware olde and weare away.
27 But thou, O mightie
God, absolute in thy selfe,
hast neyther ende nor begin-
ning,

vpon the 102. Psalme. 64

ning, but exempting thy selfe
from all chaunge, thou decla-
rest thy power in the varietie
of thy workes.

28 And for so much as 28 The
I am stayed vpon this thy children of
permanent power, and vn- thy seruants
changeable good will, assu- shall con-
red, I say, vpon that throne, tinue, and
whereof thy Sonne my re- their seede
deemer hath taken possession, shall stand
to make mee his coheire fast in thy
through the mercie, inte- sight.
grytie, obedience, satis-
faction and merite where-
with hee purchased mee the
celestiall kingdome: I am
certainely resolved, that
this stayednesse will vpholde
me,

Christian Meditations.

me, and that through all the tempestes, by which it pleaseth thee to leade mee, for the manifestation of thy bountie and power in conseruation of thine, I shal yet come to that eternal home, wherein al we, whome thou allowest for thy seruants, though neuer so unprofitable, being bozne age after age, and whom thou shalt acknowledge for true childre of Abraham, Isaac, & Iacob, with whom thou contractedst the couenant of eternall life, shal haue our dwelling world without ende, Amen.

A Me-

A Meditation vpon the
130. Psalmc,



O My pooze soule, 1 Out of
the deepe
places.
fal not flat downe,
bere not thy selfe
out of measure: the
burden of thy sinnes p̄sseth
thee soze in deede, but bee not
foz all that, quite ouerwhel-
med: thou art thrust downe so
lowe into the deepest deepes,
that thou hadst neede crye
lowde foz to be heard of him,
which dwelleth in the highest
heightes: And the euer bur-
ning hell fire is not farre
from that lake, whither thine
iniquities haue plunged
thee,

Christian Meditations

thee, so as thou mayest,
as it were, perceiue the E-
cho of their cryes and despe-
rate howlings, which be there
cast without all hope of euer
comming forth. But y^e Lorde
which brings enen to the boz-
ders of hell his best beloued,
whē they forget them selues,
knowes also howe well to
bring them backe agayne.
Then goe no further downe-
warde, but lift vp thine heart
together with thy crye, and
saye not in thy selfe, God
hath reiected mee from befoze
him, for, such language
God likes not. Thou cryest
vnto

vpon the 130. Psalm. 66

vnto GOD, and wherefoze,
 but onely because hee hath a-
 wakened thee? For loe, what
 hee cryeth in thine eares: My
 people, what haue I done
 to thee? or wherein haue I
 grieued or yoked thee? O
 my God, what shall I an-
 swere thee hereto? He which
 receiueth the offence, goeth
 first about to excuse him:
 The Iudge falleth a besee-
 ching of the gypitie par-
 tie: and what can I saye,
 my GOD, but that I can
 not comprehend that which
 thou doest for me, who coulde
 not so much as haue any be-
 ing, hadest not thou made me?

haue I
 called vnto
 thee, O
 Lord.

And

Christian Meditations

And after thou haddest made mee, either I forgot all that thou hadst done for mee, or els the remembrance thereof representing vnto mee mine vnthankfulnesse, astonisheth my sense, and stoppeth my mouth. Rather thou thy selfe Lorde, declare vnto me what thou hast done for me, so as I may neuer forget it. Thou madest mee of nothing in the person of my first father, and is it not somewhat to be made somewhat of nothing? Thou hast facioned mee in my mothers wombe, thou hast taken mee from thence, as it were by thine owne proper hands:

proper handes : thou haste
 suckled, nourished & brought
 me vp, by rayling vp vnto me
 such as did it according to
 that will and habilytie, which
 thou gauest them. Through-
 out this infancie, from howe
 many harmes didst thou de-
 fend mee? In so much as I
 owe thee euen so many liues,
 as I haue passed dayes and
 houres, minutes & moments:
 and yet during all that age,
 I neyther could knowe my
 selfe, wherby to know howe
 much I ought thee, nor yet
 thee, wherby to thank thee for
 it. What other thing then
 did stir thee to do well by me,

K.i,

but

Christian Meditations

but onely thy goodnes: Pas-
 sing further on in yeares,
 mine vnworthynesse grew on
 together with mine age, & thy
 larges on the other side grew
 so much the more, hauing be-
 stowed abundantly on me not
 onely wit, health, & so many
 other gifts of vse in this life,
 which also thou bestowest li-
 berally sometime on thy grea-
 test enemies: but thou hast im-
 parted to me y^e knowledge of
 thy sauing health by thy deare
 sone our Lord Iesus Christ:
 Thou cōfortedst me in a thou-
 sand afflictions, thou hast bozne
 to me in ten thousand sinnes,
 thou hast vpholden me in in-
 numerable

numerable temptatiōs: shortly, thou neuer ceasedst by thy bounty to fight against my malice, and against my rebellion by thy patiēce. Loe, what thou hast done to me, Lorde: Now what is it that I haue done againe? Alas, my God, if I enter into this depth of ripping vp mine iniquities, whereof any one sufficeth to make me guilty of eternall death, surely I am quite vndone.

2 Lorde, heare my voyce: let thine eares attend to the voice of my prayers.

2 I can the do nothing else, but beseech thee to heare my cries: and thou wilt doe it, Lorde. 3. For, O Lorde God, who could euer haue abyden

3 If thou, O Lorde, straightly markest iniquities, O Lord, who shall stand:

R.ii,

before

Christian Meditations

before thee, if thou haddest taken the law on his sinnes:

4 But mercie
is with
thee, that
thou mayest
be feared.

4 Take heart againe, my
soul, for thy Iudge is y^e foun-
tayne of cōpassion, otherwise
it were no boote to serue and
beseech him, but all in vayne.
It is true, thou hast lauished
out his riches, but thy God is
as rich, & as farre frō nigard-
lines as euer: thou hast thral-
led thy selfe to sinne & death,
but thy God hath redeemed
thee with a more then suffici-
ent rāsome: Say rather with
that pooze vnthryfte, I goe to
my father: he wil receiue thee
without casting thee in the
teeth, yea rather hee will re-
ioyce

3 I haue
wayped on
the loyde:
my soule
hath wayped,
and I
haue tru

toyce of thy retorne, hee way-
teth to embrace thee with his

sted in his
worde.

mercy. Doe not as did Adā,

who ranne away frō his face

whome he had offēded: should

ſ sicke man flee the Phisitiō:

Whither should a pooze body

goe, but to him that wil & can

help him: He hath giuen his

Sonne for thee, & wil he now

reiecte thee: Weenest thou

that Iesus Christ, whoe hath

bought thee so deere, wil now

lose thee: 6 Waite for his

grace rather, and if he slow to

reach his hand, consider that

thou slackest much more thy

turning to him. Doubt not

of his will, sith both in his

6 My soule
waiteth on
the worde
more then
the morn-
ning watch
watcheth
for the
morning.

R.iii,

worde,

Christian Meditations.

worde, and in his dealing towards thee, thou hast yet more cleare & euident testimonies thereof, then thou hast of his might. Be rather in thy ward watching alwayes, without being weary or slumbering, vntil he appeare as the dawning of y day, chasing away y darknes wherein thou art plüged.

7 Let Israel waite on the Lord: for with the Lord is mercy, and with him is great redemption.

7 And you whosoever, ouerthrowen like me, followe mine example and aduise, goe we all my brethren to that great eternall God, ioyning together with the acknowledgement of our faultes, hope, which neuer disapoynteth them that haue it, being settled

vpon the 130. Psalmc. 70

settled vpon his infallible
trueth. If our sinnes be in-
numerable, his mercy is infi-
nite towards the repenting,
beleeuing, hoping, and pray-
ing.

8 Will wee haue any o-
ther prooffe hereof, then that
incomprehensible loue, where-
through this good Father
was moued, euen not to spare
his sonne? Then this infi-
nite loue of this great shepe-
heard, which made himsele
of none accompt, to enriche
vs? Who hath charged him-
sele with all our sinnes,
not one except? Who was
obedient for his poore Israel,
that

8 And hee
shall re-
deeme Is-
raell from
all his mis-
quities.

Christian Meditations

that is to saye, his elect, euen
to that death of the crosse: I
embrace thee with both mine
armes, O Iesu Christ, which
hast reconciled me to the Fa-
ther, assuring me by thy Spi-
rite, of the comfort of my sal-
uation in thee, and so fast em-
bracing thee, I receiue the
earnest pledges of life and e-
uerlasting blisse. Amen.

A meditation vpon the 143.
Psalme.

I Heare my
prayer, O
Lorde, and
hearken vn-
to my sup-
plication:
answere
me in thy



Eternall God, listē
to my prayer, hear-
ken to my request,
heare mee, for thine
assured trustines bindeth thee
to

to hold þ which thy goodnes
hath promised: And what can
I alledg herin, but thine own
selfe: for not I alone, pooze &
woe begone sinner that I am,
but no man aliue going about
to debate his cause with thee,
as though he had right on his
side, shal be found righteous.
Wherefore, in stead of plead-
ing I condemne & iudge my
self: I bring thee nothing of
mine owne but iniquitie, & I
craue that which is properlye
thine, to wit, grace & mercy.

3 O my God, thou seest, alas
my piteous estate: mine ene-
mies & thine pursue me for life
which already lyeth as it were
in

trueth & in
thy rightes
ousnes.

2 (And ens-
ter not into
iudgement
with thy
seruant :
for in thy
sight shall
none that
lineth be
iustified)

3 For the es-
nemie hath
persecuted
my soul:
hee hath
smitten my
life downe
to the
earth: he
hath layde
me in the
darkenes,
as they
that haue
bene dead
long agoe:

Christian Meditations

in y^e dust at their mercie: I am
euen now in the darknes of
death, yea I am as a Carion
long since dead and stinking.

4 And my
spirit was
in perplexi-
tie in me, &
mine heart
within me
was amas-
sed.

5 Yet do I
remember
thine past:
I meditate
in y^e works
of thine
handes.

4 Alas, my spirit is so per-
plexed, that it cannot resolute
nor winde it selfe out. I feele
my heart quite daunted with-
in me: whereupō I bethought
me of so many auncient testi-
monies & experiments which
I haue had of thy benignitie
and fauour from mine infan-
cie, and I stayde my selfe vpon
consideratiō of y^e high works
of thy handes, euen true eui-
dences of thine infinite wis-
domie and bountie together,
towards the very least of thy
crea-

creatures: and namely I beheld in my spirit thine high actes on behalfe of thy welbeloued, things verily passing all wonder.

6 This incouraged me, my God, to stretch forth mine handes to thee: this I saye, strengthened my pooze conscience to addresse it selfe to thee, yea with more burning desire, then euer the most parched grounde gaped for the moysture of thy rayne.

7 But what is to be done? Euen forthwith haste thee, answere me O eternall God, for I can endure no longer: Beholde me dead, lying in the dust

6 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirskie lād.

7 Heare me speedily, O Lord, for my spirite sayleth: hide not thy face

Christian Meditations

from me,
 else I shall
 helpe vns
 to the that
 goe downe
 into þ pit.

8 Let mee
 heare thy
 louingkind
 nes in the
 morning,
 for in thee
 is my trust
 shewe me
 the way þ
 I should
 walke in,
 for I lift
 vp my soul
 vnto thee.

dust of the graue, vnlesse thou
 shewe forth that chearefull
 eye which with one onely
 looke can reuiue the dead:
 without the sounde of thy
 most gentle voyce, I am cast
 away: 8 make it then to
 sounde and sound agayne in
 mine eares, & in mine heart,
 for I am of the number of
 those to whome thou hast
 bound thy selfe, no whit, a-
 las, for any merit of mine, but
 thine onely free mercy. I am,
 I say, one of those by thy
 grace, to wit, of those which
 hope for that which thou hast
 promised, & giuen the grace
 to beleue: without this I
 wot

wot not where to become,
 nor which way to turne me.
 And therefore, O high God,
 I prepare my selfe to thee,
 that thou mightest teach mee
 which way to hold: thou seest
 how mine enemies hemme
 me in: O deliuer mee, O eter-
 nall, who alone canst & wilt
 doe it, for so much as I haue
 no refuge but vnder thy co-
 uert. Alas, I weened with
 my selfe to haue seene many
 trim starting holes: & againe
 I am tēpted to assay infinite
 meanes. But God forbid, I
 should herein follow y^e which
 this blinde and froward na-
 ture would suggest. Hence
 from

O Deliuer
 me, O Lord
 from mine
 enemies:
 for I hid
 mee with
 thee.

Christian Meditations

IO Teache
mee to doe
thy wil, for
thou art
my God:
let thy
good spi-
rit leade
me vnto
the land of
righteous-
nesse,

from mee, thou vnwise wit,
foolish wisdom, vnreason-
able reason, and all ye pas-
sions which can doe nought
but cary me headlōg on mine
owne head. It is thou, O
Lorde, that I will hold, and
hold fast for my God: conse-
quently, nothing will I wil,
saue that thou wilt. And
because I can neither vnder-
stand this will, nor take plea-
sure to followe it, whē I haue
vnderstoode it, teach it me, O
Lord, & leade me in it, not a-
lone to know it, but also to
practise it. Let thy good spi-
rit bee my loads man in the
right way, & not y^e tempting
spirit,

spirit, nor yet flesh and blood.

I 1 Up now then my pooze spirit hitherunto desolate: comfort thy selfe, for the eternall will drawe comfort forth of him selfe to reuiue thee, because it hath pleased him that his name should be called vpon in thee, and according to his infinite bounty will deliuer thee out of all anguishes.

I 1 Quickē me, O Lord for thy Names sake, & for thy righte onlines bring my soule out of trouble.

I 2 Doeth Sathan amase thee: he hath vanquished him for thee. Doth the corruption of thy nature astonish thee: y sonne of God making him selfe man hath fully sanctified it for thee. Do thy sinnes affright thee which be fruites of

I 2 And for thy mercy flap mine enemies, & destroy all them that oppresse my soule: for I am thy seruant.

Christian Meditations

of this corruption: Wee hath
 bozne them all vpon the tree,
 & hath paid for thy discharge:
 which moze is, his righteous-
 nes is thine, sith he himselve
 is thine. Art thou afrayde of
 men, sith God is for thee: doth
 death affray thee: it is vanqui-
 shed and turned into an entry
 of life. Beholde then all thine
 enemies scatred, behold quite
 vnder foote, al such as afflicted
 thee within and without, be-
 cause the Lord auoweth thee
 for one of his seruants
 and household.

Amen,

FINIS.

th
e,
e:
st-
fe
of
th
ui-
ry
ne
ite
ted
be-
hee